

AVATAR **MEHER BABA'S**

MESSAGES FOR **THE NEW HUMANITY**

The Unity of all Life

The New Humanity

Love

God and Religion

The Freedom of Humanity

The Significance of War

Violence and Non Violence

Message to Youth

The Master and the Goal

The Seven Realities

"The Coming Civilization of the New Humanity
shall be ensouled not by dry intellectual
doctrines, but by a living spiritual experience."

— MEHER BABA

EDITED BY PETER ROWAN FROM "MESSAGES OF MEHER BABA, DELIVERED IN EAST AND WEST."



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THE NEW HUMANITY

Edited by Peter Rowan

from

"Messages of Meher Baba,
delivered in East and West,"
compiled by Adi K. Irani.

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FOR HIM, WHO CAME OUT OF INFINITE LOVE TO UN-
EARTH A PURE SPRING IN OUR HEART; TO FLOWER A
NEW AGE, FRAGRANT WITH THE BREATH OF A NEW
HUMANITY.

*Donated by
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AVATAR MEHER BABA'S MESSAGES FOR THE NEW HUMANITY

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INTRODUCTION

Avatar Meher Baba asserts, that until greed and hatred make way for love, and self interest is replaced by Selflessness, no man-made solution exists or is likely to exist which will alter mankind's present abominable condition.

He further asserts that, for man to attain to a life of freedom and peace, his heart must be awake to the fact that all life is an expression of an undivided and unified Whole; and until humanity has a re-orientation in the Truth that all men are bound by the common link of universal brotherhood, we will continue to be in ignorance of the true meaning underlying our existence.

This re-orientation is about to descend on the heart of man, and Avatar Meher Baba declares without equivocation, that HE is the one who will bring about the awakening, through a universal dispensation of Divine Love.

He assures us that the regeneration of mankind is close at hand; that the NEW HUMANITY is about to come into being — the New Age in which the Brotherhood of Man will be experienced as an explicit reality, not just a utopian dream.

"NOW is the time to cast off the veil of imagined duality and unreservedly surrender to the life of open and undisguised love which is pure and selfless and which knows no fear and needs no apology. All life is one and all divisions are imaginary. Be ye established in the Eternal Truth which I bring." (The Unity of All Life. P. 9.)

The above excerpt from Avatar Meher Baba's 'Messages', like many others contained in this book, not only directly refer to his Avatatic mission of establishing the New Humanity, but are challenging statements inviting man to radically alter his attitudes and preconceptions towards life, and are a direct confrontation of the whole basis by which mankind at present conducts its relationships and affairs.

These 'Messages' therefore are not merely pleasant philosophic reading, but a challenge to man to transcend his limitations and ignorance; to open himself to a life of Love and Service which is born of spiritual understanding. An understanding which will be the foundation and cornerstone of the New Humanity.

The 'Messages' of Avatar Meher Baba edited for this present book were originally given by him between the years 1932-1945 and were addressed to various bodies and groups, or to the world at large. They were collected by Adi K. Irani, Avatar Meher Baba's disciple and secretary of long standing and by whose gracious permission I was able to edit the 'Messages' in their present format and to whom thanks is due.

PETER ROWAN. Melbourne, Australia.
September, 1971.

The following 'Message' of Avatar Meher Baba serving as a foreword, is edited from an address given to a congregation of his disciples and devotees in 1943. The theme of the address being 'The Task For Spiritual Workers'.

FOREWORD

Even though at the time it seemed to be specifically given for a limited audience, like all the Messages of Avatar Meher Baba it assumes a far greater application and importance apart from the immediate time and circumstances of its origin.

... Because of its supreme importance for the true and final well-being of humanity, Spiritual Work has a natural and imperative claim on all who love mankind; it is therefore very necessary to be quite clear about the nature of the Spiritual Work to be done to help me redeem the world from the throes of imagined duality by bringing home to it the Truth of the Unity of all life.

The whole world is firmly established in the false idea of separateness, and being caught up in the illusion of duality, it is subject to all its complexities.

The root-cause of the illusion of manyness is that the soul, in its ignorance, identifies itself with its bodies or the ego-mind.

Every soul is eternally and inviolably one with the one undivided and indivisible universal soul which is the sole reality; and yet the false identification with the bodies or the ego minds creates the illusion of manyness and differentiation within the whole in which, there is, in fact, no room for any kind of separateness or duality.

The soul in all bodies and ego-minds is really one undivided existence; but as it gets mixed up with these bodies and ego-minds, which are only its vehicles, it considers itself as limited and looks upon itself as being only one among the many of creation instead of looking upon itself as being the only Reality without a second.

Those who have cast off the veil of duality, experience the soul through itself independent of any mediums of vehicles; and in this experience, the soul consciously knows itself as being identical with God, who is the unity and the reality of all souls. Life in the Truth of the unity of all, brings with it freedom from all limitations and sufferings; it is the self-affirmation of the infinite as infinite.

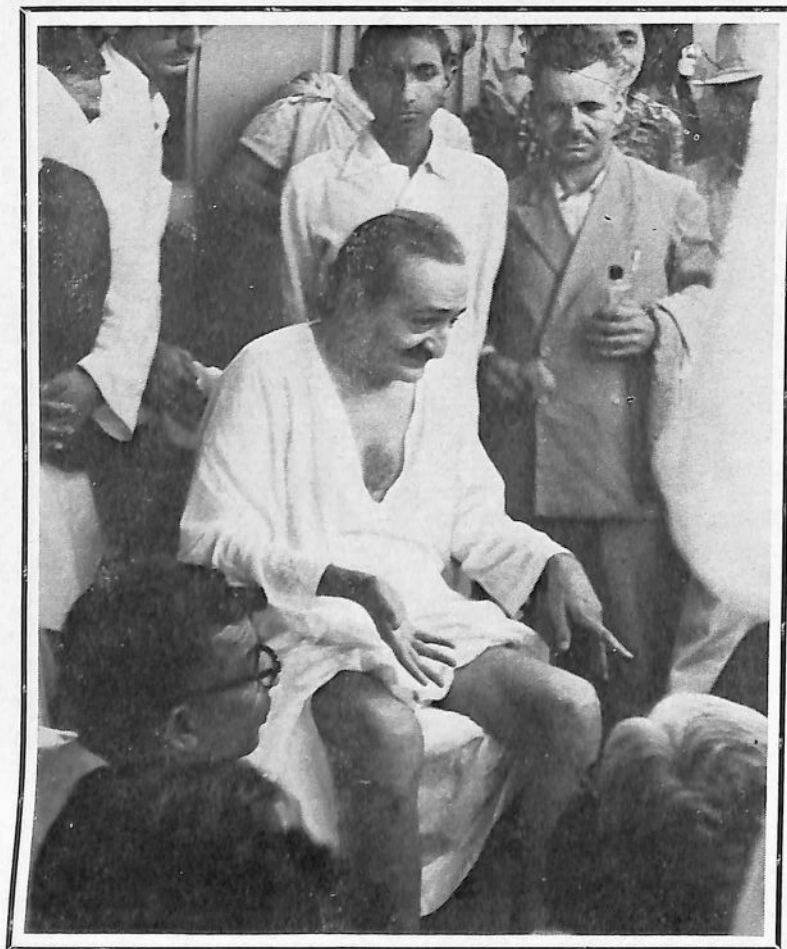
But as most souls are caught in the mazes of the multiplicity of creation and are not aware of their ignorance the task ahead for spiritual workers is to help me, not only by preparing mankind to receive the universal dispensation of the Truth which I shall bring to suffering humanity in the near future, but also to get established in the Truth of the Unity of all themselves. You can only help others to gain spiritual freedom from the illusion of duality if you are fully alive to the ideal of unity yourself.

As spiritual workers, you must also remember that Spiritual progress is not a process of accumulating from without it is a process of unfoldment from within; the spiritual wisdom which you desire to convey to others is already latent in all and you have only to be instrumental in unveiling that knowledge.

People are inclined to create divisions where they do not exist, so Spiritual Workers must necessarily be confronted with many obstacles; but obstacles are meant to be overcome. Even if some of them seem to be insuperable, you have to do your best in helping others irrespective of results or consequences. Obstacles and their overcoming, success and failure, are all illusions within the infinite domain of Unity; your task is already done when it is performed whole-heartedly and you are steadfast and one-pointed in your desire to help my Cause of awakening humanity. You may be sure that the result of work done in this spirit and with this understanding, is bound eventually to have its desired effect.

I have full confidence that you will not only inherit for yourself the Truth, which I bring, but also become enthusiastic torch-bearers for the humanity, which is enveloped in deep ignorance. Through the untiring activities of spiritual workers, humanity shall be initiated into the new life of Abiding Peace, Dynamic Harmony and Creative Love.

"All life is one and all divisions are imaginary."



THE UNITY OF ALL LIFE

In Man's struggle for material well-being, all grievances have assumed fantastic proportions; humanity has failed to solve its individual and social problems and the evidence of this failure is but too plain. The incapacity of man to deal with his problems constructively and creatively reveals *tragic deficiency in the right understanding of the basic nature of man and the true purpose of life.*

The world today presents the spectacle of man pitched against man; *he has become a passive and helpless victim of an unthinking and ruthless machinery which is dragged on from the past through sheer inertia of the spirit.* In the one undivided and indivisible Ocean of Life, man has, through ignorance, created the pernicious divisions based upon sex, race, nationality, religion or community; and allowed these self-created divisions to poison their hearts and pervert their relationships.

You are already parts of one life and as such, brotherhood is not something which is to be brought into existence through laborious efforts, but is the supreme FACT, which claims your recognition and whole-hearted allegiance, as soon as you have the candidness and the courage to face the Truth. Slowly but surely must you imbibe this great Truth; slowly but surely must you shed prejudices and get disentangled from the superficial distinctions, created by identification with forms and names; and slowly but surely must you relinquish the selfishness of the narrow ego and acknowledge that all life is one and indivisible.

The minds of people will have to be completely purged of all forms of selfishness and narrowness if they are to inherit the *Life in Eternity*, which I bring; and it is by no means an easy task to persuade people to give up their selfishness and narrowness. It is not by accident that people are divided into the rich and the poor, the pampered and the neglected, the rulers and the ruled, the leaders and the masses, the oppres-

sors and the oppressed, the high and the low, the winners of laurels and the recipients of ignominy. These differences have been created and sustained by those who, through their spiritual ignorance, are attached to them and who are so much settled in *perverse thinking and feeling* that they are not even conscious of their perversity. They are accustomed to looking upon life as divided into inviolable compartments; and they are unwilling to give up their *separative* attitudes.

The disease of selfishness in mankind is so deep-rooted that it can be uprooted only if it is knocked from all sides; it needs a cure, which is not only universal in its application but is drastic in its nature.

What then is the cure, how will the present chaos end?

It can only end in one way. Greed and hatred will reach such intensity that every one will become weary of them; mankind will be sick of it all. Men will be sick of wanting and sick of fighting out of hatred; *the only alternative which will bring solution will be to stop hating and to love, to stop wanting and to give, to stop domination and to serve.* The way out of the deadlock will be found through selflessness.

Real peace and happiness will dawn spontaneously when there is the purging of selfishness, and as the peace and happiness which come from self-giving love are permanent, the passing sufferings and miseries of our times will be worth enduring for the sake of the long period of happiness which is to follow in which the unity of life will be understood and experienced.

Out of this understanding, there shall spontaneously emerge *the spirit of tolerance which is different from apathy, of active appreciation, which is different from passive receptivity and of life, which is different from the entanglement of attachment*; but the Unity of Life has to be experienced and expressed in the very midst of its diverse experiences. You must not divide life into departments and then begin to deal with each department separately and exclusively. *Departmental thinking is often an obstacle for integral vision.* Thus if you divide life into politics, education, morality, material advance-

ment, science, art, religion, mysticism and culture and then think exclusively of only one of these aspects, the solutions which you bring to life can neither be satisfactory nor final. But if you succeed in awakening spiritual inspiration and understanding, progress in all these departments of life is bound to follow automatically. As spiritual workers, you will have to aim at providing a complete and real solution for all the individual and social problems of life with self giving love.

Where there is Love, there is Oneness; and there can be no question of the superiority or inferiority of any particular religion or system. Where God and His laws are concerned, there is no question of caste, creed or country.

But to realize this natural equality permanently, one has to submit to the greatest law of God, which is Love. It holds the key to all problems, inasmuch as, under this law, the Infinite is realized completely at all times in every walk of life, be it science, art, religion or nature.

When you enthrone this Truth in your mind-heart, you do not necessarily put an end to the game of duality. You have to play your Divine Role in the drama of creation without being caught up in duality.

Restoration of unity does not imply the stamping out of all differences. In the world of forms, there always will be room for a rich diversity of expression; but when you understand the Truth illimitable, this diversity shall in no way be allowed to create a note of discord in the symphony of creation, but will be taken up in that *creative harmony which reflects the ageless and infinite spirit.* When you launch upon your spiritual work, you will be entering into a field of divisions, to which people desperately cling, which they accentuate and fortify, and which they strive to perpetuate consciously or unconsciously. Mere condemnation of these divisions will not enable you to destroy them. *The divisions are being nourished by separative thinking and feeling; and separative thinking and feeling can yield only to the touch of love and understanding.* You have to win people to the life of Truth; you cannot coerce them into spirituality. It is not enough that you should have

unimpaired friendliness and untarnished good will in your own hearts; if you are to succeed in your work, you have to bring home to people the faith and the conviction that you are helping them to redeem themselves from bondage and suffering and in realising the Highest, to which they are rightful heirs. There is no other way to help them in attaining spiritual freedom and enlightenment.

At present the world is witnessing an acute *conflict between the forces of Light and the forces of Darkness*. On the one hand, there are selfish persons, who seek their happiness blindly through lust for power, unbridled greed and unrelieved hatred. Ignorant of the real purpose of life, they have sunk down to the lowest level of culture; and they bury their higher selves in the wreckage of crumbling forms which linger on from the dead past. Bound by material interests and limited conceptions, they are *forgetful of their divine destiny*. They have lost their way; and their hearts are torn by the ravages of hate and rancour. On the other hand, there are persons, who unveil their inherent higher self through the endurance of pain and deprivation and through noble acts of bravery and self-sacrifice. However, in the divine scheme of things, individuals or peoples when, instead of progressing higher and onward, are about to lapse into bestiality, it is suffering that rehabilitates them.

Great suffering awakens great understanding; Supreme suffering fulfils its purpose and yields its true significance, when it awakens exhausted humanity and stirs within it a genuine longing for real understanding. *Unprecedented suffering leads to unprecedented spiritual outcome; it contributes to the construction of life on the unshakeable foundation of the Truth*. It is now high time that universal suffering should hasten humanity to the turning point in its spiritual history; it is now high time that the very agonies of our times should become a medium for the bringing of a real understanding of human relationships; it is now high time for humanity to face squarely the true causes of the catastrophes which have overtaken it; it is now high time to seek a new experience of Reality. To know that life is real and eternal is to inherit unfading bliss.

It is time that man had this realisation by being unified with their own selves.

Through unification with the higher self man perceives the Infinite Self in all selves; and he becomes free by outgrowing and discarding the limitations of the ego life. *The individual soul has to realize its identity with the Supreme Universal Soul with full consciousness*. Men shall have reorientation of life in the light of this Ancient Truth, and they will readjust their attitude towards their neighbours in everyday life. To perceive the spiritual value of *oneness* is to promote real unity and co-operation; brotherhood then becomes a spontaneous outcome of true perception. *The new life which is based upon spiritual understanding is an affirmation of the Truth*, it is not something which belongs to utopia, but is completely practical. Now that humanity is thrown into the fire of bloody conflicts, it is through immense anguish, experiencing the utter instability and futility of the life which is based upon purely material conceptions. The hour is near when man, in his eager longing will seek the true source of happiness and the real meaning behind his birth in this world.

The incident of birth is common to all life on earth; unlike other living creatures which are born insignificantly, which live an involuntary life and which die an uncertain death, physical birth of human beings connotes an important and, if they are extra circumspect about it, perhaps a final stage of their evolutionary progress. Here onwards, they are no longer automatons, but masters of their destiny, which they can shape and mould according to will. And this means that human beings, having passed through all the travails of lower evolutionary processes, should insist upon the reward thereof, which is 'Spiritual Birth' in this very life, and not rest content with a promise in the hereafter.

As soon as one recoils on himself and is eager to awaken spiritual understanding by eliciting replies to the interrogative introspection of 'Whither and Whence' such a one may be said to have had 'Spiritual Birth'. Once poise of mind is gained through spiritual understanding it automatically and unknowingly brings about a re-adjustment of material surroundings,

man finds himself in harmony and at peace with the world, conservatism, intolerance, pride and selfishness are shed, everything puts on a new meaning and assumes a new purpose. Sinner and saint appear to be waves, differing in size and magnitude, on the surface of the same ocean, a natural outcome of forces in the universe, governed by time and causation. The saint has neither the pride of place, nor the sinner the stigma of eternal degradation. Nobody is utterly lost and nobody need despair.

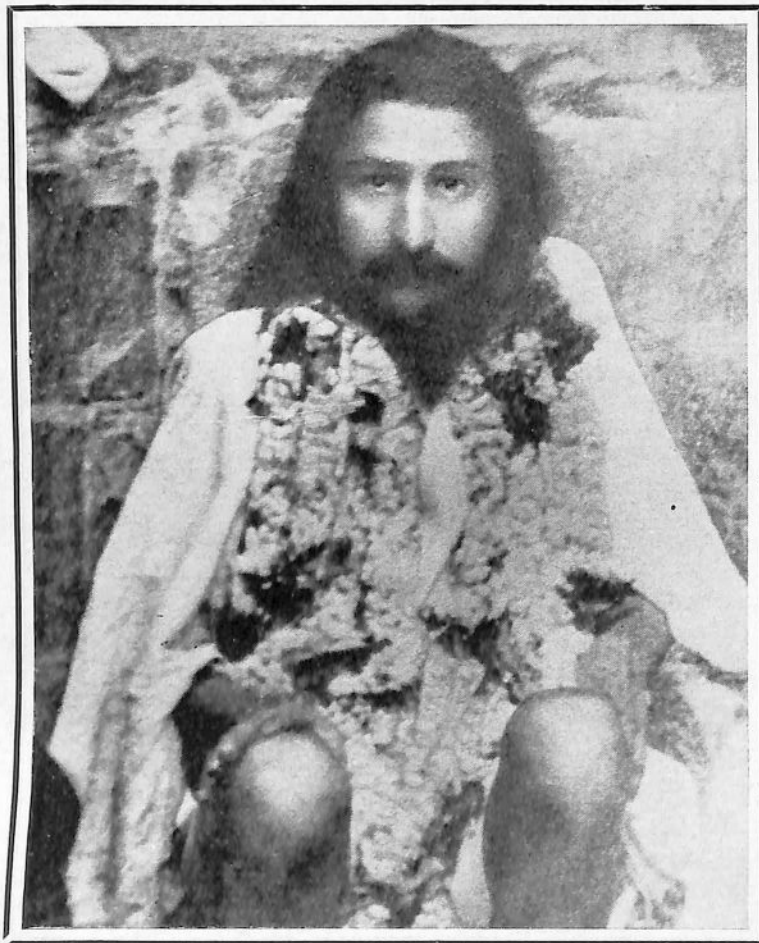
The knowledge that all have the same beginning and the same end, with life on earth a happy interlude, will go a long way in making the Brotherhood of Man a reality on earth; this Knowledge is my panacea to the worried world in its effort to get an answer to the question 'Whither and Whence', this knowledge in turn, will strike at the root of narrow communalism and rigid nationalism, which mean wars and economic exploitation: the time for such a universal awakening is looming near.

The time is also ripe when men will ardently seek to contact the embodiment of the Truth in the form of a God-man, through whom they can be inspired and lifted into spiritual understanding. They will accept the guidance which comes from Divine authority. Only the outpouring of Divine Love can bring about spiritual awakening. In this critical time of universal suffering, men are becoming ready to turn towards their Higher Self and to fulfil the will of God. Divine Love will perform the supreme miracle of bringing God into the hearts of men and of getting them established in lasting and true happiness; it will satisfy the greatest need and longing of mankind. Divine Love will make men selfless and helpful in their mutual relations; and it will bring about the final solution of all problems. *The new brotherhood on earth shall be a fulfilled fact and nations will be united in the fraternity of Love and Truth.*

My existence is for this Love and this Truth: and to suffering humanity I say: "Have Hope. I have come to help you in surrendering yourself to the cause of God and in accepting His Grace of Love and Truth. I have come to help you in winning the one Victory of all victories — to win yourself."

There can be no arguing with the imperative claims of Divine Love; to deny love is to deny one's own true being; it is self-betrayal and complete extinction, which life is not prepared to accept. Sooner or later, man must look within, ponder deeply and search within his own heart for those factors which hold him down in spiritual thralldom; and sooner or later, he must break asunder the gnawing chains of separative thinking which keeps him away from the immense and limitless life of the spirit to which he is rightful heir. Then why not sooner, rather than later? NOW is the time to cast off the veil of imagined duality and unreservedly surrender to the life of open and undisguised love which is pure and selfless and which knows no fear and needs no apology. All life is one and all divisions are imaginary. Be ye established in this Eternal Truth which I bring.

"Humanity will attain to a new mode of being and life through the free and unhampered interplay of pure love from heart to heart."



THE NEW HUMANITY

As in all the great critical periods of human history, humanity is now going through the agonising travail of spiritual rebirth. Great forces of destruction are afoot and might seem to be dominant at the moment. But constructive and creative forces, which will redeem humanity, are also being released through several channels. And though the working of these forces of light is chiefly silent, it is eventually bound to bring about those transformations, which will make the further spiritual sojourn of humanity safe and steady. *It is all a part of the Divine Plan, which is to give to the hungry and weary world a fresh dispensation of the eternal and only Truth.*

At present the urgent problem, with which humanity is faced, is to devise ways and means of eliminating competition, conflict and rivalry, in all the subtle and gross forms which they assume in the various spheres of life.

The forces of lust and hate and greed make for incalculable suffering and chaos, yet the large mass of humanity is caught up in the clutches of separative and assertive tendencies; and for one, who is overpowered by the spectacle of these fetters of humanity, there is bound to be nothing but unrelieved despair about its future. One must look deeper into the realities of the day if one is to get a correct perspective of the present distress of humanity. The real possibilities of the New Humanity of the future are hidden to the perception of those who only look at the surface of the world-situation; but they are there all the same, and man only needs the spark of spiritual understanding for them to come into full play and effect.

To understand the problem of humanity as merely the problem of bread is to reduce humanity to the level of animality and even when man sets himself to the limited task of securing purely material adjustment, he can only succeed in this attempt, if he has spiritual understanding. Economic adjustment is impossible unless people realize that there can be no planned and co-operative action in economic matters until self-interest

gives place to self-giving love; otherwise with the best of equipment and efficiency in the material spheres, they cannot avoid conflict and insufficiency; *the one relieving feature about human nature though is that even in the midst of the working of disruptive forces there does invariably exist some form of love.*

The NEW HUMANITY will come into existence through a release of love in measureless abundance: and this release of love itself will come through the spiritual awakening brought about by the Masters. *Love cannot be born of mere determination: through the exercise of will, one can at best be dutiful.* One may, through struggle and effort, succeed in securing that his external action is in conformity with his conception of what is right; but such action is spiritually barren, because it lacks the inward beauty of spontaneous love. Love has to spring spontaneously from within: and it is in no way amenable to any form of inner or outer force. Love and coercion can never go together; but though love cannot be forced upon any one, it can be awakened through love itself. *Love is essentially self communicative: those who do not have it, catch it from those who have it.* Those who get love from others, cannot be its recipients without giving a response which, in itself, is of the nature of love. True love is unconquerable and irresistible: and it goes on gathering power and spreading itself, until eventually it transforms everyone whom it touches. *Humanity will attain to a new mode of being and life through the free and unhampered interplay of pure love from heart to heart.*

When it is recognised that there are no claims greater than the claims of the universal Divine Life which without exception includes everyone and everything, love shall not only establish peace, harmony and happiness in social, national and international spheres, but will shine in its own purity and beauty.

Divine Love is unassailable by the onslaughts of duality and is an expression of Divinity itself; and it is through Divine Love, that the New Humanity will come in tune with the Divine Plan. Divine Love will not only introduce imperishable sweetness and infinite bliss in personal life, but will also make pos-

sible an era of New Humanity. Through Divine Love, the New Humanity will learn the art of co-operative and harmonious life; it will free itself from the tyranny of dead forms and release the creative life of spiritual wisdom; it will shed all illusions and get established in the Truth; it will enjoy peace and abiding happiness; it will be initiated into the life of Eternity.

The New Humanity which has to emerge out of the travail of present struggle and suffering, can of course not afford to ignore science or its practical attainments. It is a mistake to look upon science as anti-spiritual. *Science is a help or hindrance according to the use to which it is put.* Just as art, when rightly expressed, is an expression of spirituality, science, if properly handled, can also be the expression and fulfilment of the spirit. Scientific truths, concerning the physical body and its life in the gross world, can become a medium for the soul to know itself; but, if they are to serve this purpose, they must be properly fitted into the larger spiritual understanding, which includes a steady perception of true and lasting values. In the absence of such spiritual understanding, scientific truths and attainments are liable to be used for destruction and for a life which will tend to strengthen the chains which bind the spirit. All-sided progress of humanity can be assured only if science and spirituality proceed hand in hand.

The coming civilization of the New Humanity shall be ensouled not by dry intellectual doctrines, but by a living spiritual experience. Spiritual experience has a hold on the deeper truths, which are inaccessible to mere intellect; it cannot be born of unaided intellect. Spiritual truths can often be stated and expressed through the intellect; and the intellect surely is of some help for the communication of spiritual experience. But by itself, the intellect is insufficient to enable man to have spiritual experience or to communicate it to others. If two persons have had headache, they can co-operatively examine their experience of headache and make it explicit to themselves through the work of the intellect. But if a person has never experienced headache, no amount of intellectual explanation will be enough to make him understand what it is. A man must have the headache if he is to know what it truly

is: and in order that he should understand it, he may have to be hit on the head. Intellectual explanation can never be a substitute for spiritual experience; it can at best prepare the ground for the appearance of that experience.

Spiritual experience involves something more than what can be grasped by mere intellect; and this is often emphasised by saying that it is a mystical experience. Mysticism is often regarded as something anti-intellectual, obscure and confused, or impractical, and unconnected with experience; but in fact true mysticism is none of these. *There is nothing irrational in true mysticism, when it is, as it should be, a vision of Reality; it is a form of perception, which is absolutely unclouded; it is so practical that it can be lived every moment of life and can be expressed in everyday duties; and its connection with experience is so deep that, in one sense, it is the final understanding of all experience.* When spiritual experience is described as being mystical, one should not assume that it is something supernatural or entirely beyond the grasp of human consciousness; all that is meant is that it is not accessible to the limited human intellect, unless it transcends its limits and is illumined by the direct realization of the Infinite. Christ pointed out the way to the spiritual experience when he said: "Leave all and follow Me." This meant that man has to leave his limitations and get established in the infinite life of God. Real spiritual experience not only involves the realization of the soul on the higher planes, but also a right attitude to worldly duties and everyday life; if it loses its connection with experience or the different phases of life, what we have is a neurotic reaction, which is far from being a spiritual experience.

The spiritual experience, which shall enliven and energise the New Humanity, cannot be a reaction to the stern and uncompromising demands made by the realities of life. Those, who do not have the capacity to adjust themselves to the flow of life, have a tendency to recoil from its realities and to seek shelter and protection in the self-created fortress of illusions. Such reaction is an attempt to perpetuate one's separate existence by protecting it from the demands made by life; this can only give a pseudo-solution of the problem by providing

a false sense of safety and self-completeness. It is not even an advance towards the real and lasting solution; on the contrary, it is a side-tracking from the true Path. *Man will again and again be dislodged from his illusory shelters by fresh and irresistible waves of life: and he will invite upon himself fresh forms of suffering by seeking to protect his separative existence through escape.*

Just as a person may seek to hold onto his separative experience through escape, he may seek to hold onto it through uncritical identification with forms, ceremonies and rituals or with traditions and conventions; these external forms are, in most cases, fetters to the release of infinite life; if they were a pliant medium for the expression of unlimited life, they would be an asset rather than a handicap for securing the fulfilment of the divine life on earth; but they mostly have a tendency to gather prestige and claims in their own right independent of the life which they might express and when this happens, any attachment to them must eventually lead to a drastic curtailment and restriction of life. *The New Humanity shall be free from the life of limitations and allow unhampered scope for the creative life of the spirit, and break the attachment to external forms and learn to subordinate them to the claims of the spirit.* The limited life of illusions and false values will then be replaced by the unlimited life in the Truth; and the limitations, through which the separative self lives, will wither away at the touch of true understanding.

As a person may seek to hold onto his separative existence through escape or identification with external forms, he may also seek to hold onto it through identification with some narrow class, creed, sect or religion, or with the division based upon sex. Here the individual may seem to have lost his separative existence through identification with a larger whole. But in fact, he is often *expressing* his separative existence through such identification, which enables him to take delight from his feeling of being separate from others. *Separative existence derives its being and strength by identifying itself with one opposite and by contra-distinguishing itself from the other.* A man may seek to protect his separate existence through identification with one ideology rather than another or

with his conception of good as distinguished from what he regards as evil. *What we get in identification with a narrow group or section or with some limited ideal, is not a real merging of the limited separative self but only an appearance of such merging. A real merging of the limited self in the ocean of universal life involves complete surrender of separative existence in all its forms.*

All narrowness limits love. In every part of the world, humanity is breaking itself into narrow groups based upon the superficial and ultimately false differences of caste, creed, race, nationality, religion or culture: and since these groups have been long accustomed to separative distrust and fear, they have indifference, contempt or hostility towards each other. All this is due to ignorance, prejudice and selfishness: and it can only be mended by fostering the spirit of *mutuality* which breaks through artificial isolationism, and which derives its strength from the sense of the inviolable unity of life as a whole.

Creative leadership of the New Humanity will have to recognise and emphasise the fact that all men are already united with each other not only by their co-partnership in the Great Divine Plan for Earth, but also by virtue of their all being equally the expression of One Life. No line of action can be really helpful or fruitful, unless it is in entire harmony with this deep Truth. The Future of Humanity is in the hands of those who have this vision.

The process, by which we arrive at the new world-culture, cannot be purely *mechanical*. We can never have any vigorous world-culture by merely piling together certain isolated elements, selected from the present diversity of culture; that way, we shall only succeed in getting a patchwork of little vitality. *A hotch-potch of collected ideas can never be a substitute for a direct and fresh perception of the Goal.* The new world-culture will have to emerge from an integral vision of the Truth independently of existing traditions and not from the laborious process of selection and compilation of conserved values.

The new world-culture, which will emerge from integral vision, will, however, automatically bring about *cultural syn-*

thesis. Since the vision that inspires it will be comprehensive, it will not negate the values of diverse traditions: nor will it have merely patronising tolerance for them. On the contrary, it shall express itself through active appreciation of the essentials of diverse religions and cultures. *The vast vision of the Truth cannot be limited by any creed, dogma or sect; it will help men to transcend these limitations, not by blind and total denial of any value to the existing creeds, but by discovering, accentuating, unfolding and developing such facets of the Truth as might have been hidden in them.*

Out of the agonising travail and suffering of the present times, the New Enlightened Humanity has to be born. Man shall be weaned away from the allurements of the ego-life; *he shall come into full inheritance of his own divinity* and know himself to be none other than the Supreme God Himself; and his heart shall be unlocked so as to release *the Dynamic Love Divine*. Divine Love knows no decay, fear or corruption, because it is illumined by the understanding that all life is One. *Let those who are alive to the real values hearken to this call of mine; they will have an ample share in bringing into existence the New Era of Truth and Love.* I give my blessings to all.

LOVE

HUMAN AND DIVINE LOVE

Love is different from lust. In lust, there is a reliance upon the *object of sense* and consequent spiritual *subordination* of the soul in relation to it; but love puts the soul into direct and *co-ordinate* relation with the *Reality* which is behind the form. Therefore, lust is experienced as being *heavy* and love is experienced as being *light*. In lust, there is a narrowing down of life, and in love there is an expansion in being. To have loved one soul is like adding its life to your own; your life is, as it were multiplied and you virtually live in two centres. If you love the whole world, you vicariously live in the whole world. But in lust there is the ebbing down of life and the general sense of hopeless dependence upon a form which is regarded as *another*. Thus, in lust there is the *accentuation of separateness and suffering*; but in love — there is the *feeling of unity and joy*. Lust is dissipation, love is recreation. Lust is a craving of the senses; love is the expression of the spirit. Lust seeks fulfilment, but love *experiences* fulfilment. In lust, there is *excitement*; but in love there is *tranquillity*.

Divine Love is qualitatively different from human love. Human love is for the *many in the One* and Divine Love is for the *One in the many*. Human love leads to innumerable complications and tangles; but Divine Love leads to integration and freedom. In Divine Love, the personal and the impersonal aspects are equally balanced; but in human love the two aspects are in alternating ascendancy. Human love in its personal and impersonal aspects is limited; but Divine Love with its fusion of the personal and the impersonal aspects is *infinite* in being and expression.

LOVE THROUGH THE MASTER

True Love is very different from an evanescent outburst of *indulgent emotionalism* or the enervating *stupor* of a slumbering heart. It can never come to those whose heart is darkened

by selfish cravings or weakened by *constant reliance upon the lures and stimulations of the passing objects of sense*. But to those whose hearts are pure and simple, true Love comes as a gift through the activating *Grace of a Master*. Such love is energising and life giving; it breaks asunder the narrowness and the prejudices which separate man from man; it inspires man for *selfless and creative action* which contributes to the well-being of all, without distinction of caste, colour, race, nationality, creed or sex, it lifts him from the slavishness of *sanskritic** attachment to the unhampered freedom of the divinely conscious soul; and it initiates him into the *Dynamic Harmony of Life in Eternity*.

Affirmation of the separative ego is the chief veil between man and his own Divine Self; but the doors of the heart have to be thrown open by the surrenderance of ego-affirmation if God as the *Supreme Beloved* is to make His entry in the heart. No one can realize God except through the Grace and Help of a God-realized Master who is Truth Incarnate. Only a God-realized Master can awaken this true Love in the human heart, by consuming, through the fire of his Grace, all the dross that prevents its release. Those who have got the courage and the wisdom to *surrender* themselves to a Perfect Master are the recipients of his Grace. *The Grace of the Master does come to those who deserve it*; and when it comes, it enkindles in the human heart a Love Divine which not only enables the aspirant to become one with God, but also to be of infinite help to others who are also struggling with their own limitations. There is no power greater than Love.

GOD AND LOVE

The spiritual path is like climbing up to a mountain top through hills and dales and thorny woods and along steep and dangerous precipices; on this Path, there can be no going back or halting; everyone must get to the top which is the direct realization of the Supreme God-Head. All hesitation, side-tracking or resting in the half-way houses, is but postponement.

*Sanskaras, the impressions (desires etc.) in the mind.

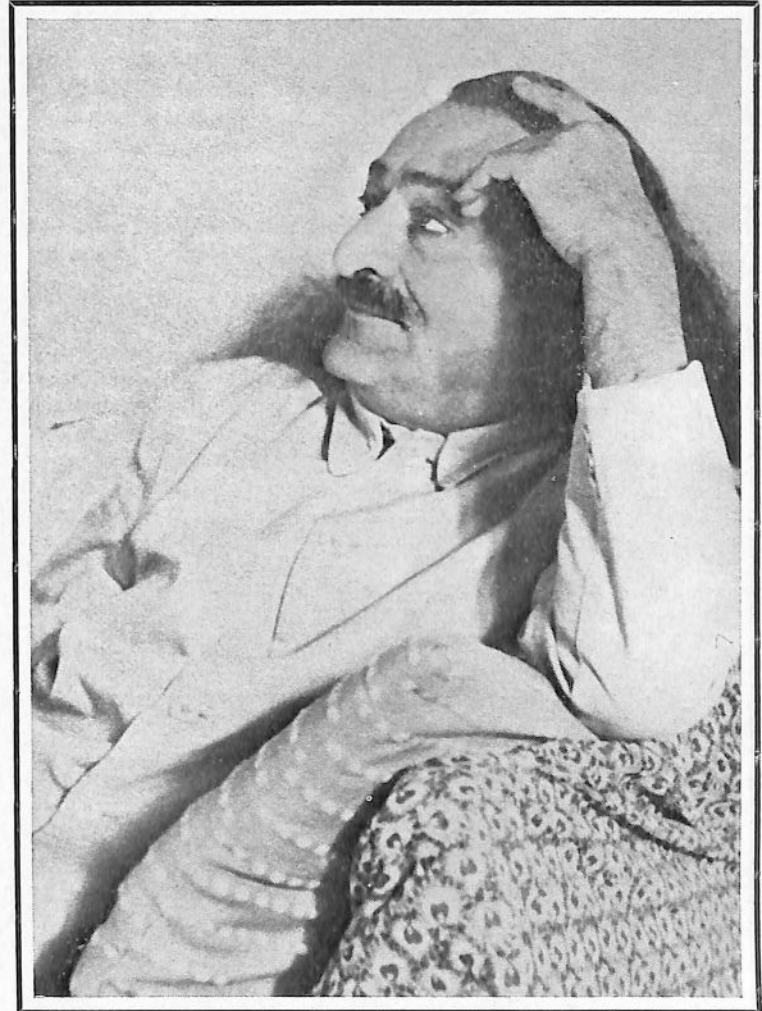
ment of the day of true and final fulfilment. You cannot be too alert on the Path. Even the slightest of lingering in the false world of shadows is necessarily an invitation to some suffering which could have been avoided, if the eyes had been steadily fixed on the Supreme Goal of Life.

If there is one thing which is most necessary for safe and sure arrival at the top, it is Love. All other qualities, which are essential for the Aspirants of the Highest, can and must come to them, if they faithfully follow the whispers of the Unerring Guide of Love, who speaks from within their own hearts and sheds Light on the Path. If you lose hold of the mantle of this Guide, there is only despair in store for you; the heart without Love is entombed in unending darkness and suffering; but the heart which is restless with Love is on the way to realization of the Unfading Light on the Unfathomable Sweetness of Life Divine.

Human love should not be despised even when it is fraught with limitations. It is bound to break through all these limitations and initiate the aspirant to the Eternal Life in the Truth so that the Lover loses his separate and false self and gets united with God who is the one matchless and indivisible Ocean of Unsurpassable Love. The gateway to this highest state of being one with God is firmly closed for all who do not have the courage to lose their separate existence in the restless fire of Divine Love. I give my blessings to all who are thirsting for the full realization of divinity, for they shall be the pillars of the coming era of Truth and Love.

Start learning to love God by loving those whom you cannot love. The more you remember others with kindness and generosity, the more you forget yourself, and when you completely forget yourself, you find God.

“There is no power greater than Love”.



Every human relationship is based on love in one form or another, and endures or dissolves as that love is eternal or temporal in character. Marriage, for example, is happy or unhappy, exalting or degrading, lasting or fleeting, according to the love which inspires and sustains it. Marriages based on sex attraction alone cannot endure; on the other hand, marriages which are based on a mutual desire to serve and inspire grow continually in richness and in beauty, and are a benediction to all.

Courage is a great virtue, but may, if misapplied, become a vice. So it is with love, the mainspring of our lives, which may lead to the heights of Realization or to the depths of despair. No better example can be given of the two polarities of love and their effects than that of Mary Magdalen, before, and after meeting Jesus.

True love is no game of the faint-hearted and the weak, it is born of strength and understanding.

Love is a mighty force. It not only enables one to put the ideal of selfless service into practice, but would transform one into God. It will enable an aspirant to follow the rigid principles underlying the spiritual path, and, where and when necessary, make him turn his back on worldly pleasures for the sake of union with the Beloved.

Even the highest human love is subject to the limitations of individual nature; Divine love arises after the disappearance of the individual mind, and is free from the trammels of individual nature. In human love the duality of lover and beloved persists; but in divine love the lover and the beloved are one. The lover has slipped out of the domain of duality and become one with God; for divine love is God.

The sojourn of the self is a divine romance, in which the lover, who in the beginning is conscious of emptiness, frustration, superficiality, and the chains of bondage, attains an increasingly fuller expression of love and finally merges into the unity of the lover and the beloved in the supreme and eternal truth of God as infinite love.

AVATAR MEHER BABA'S MESSAGE FOR THE OCCASION OF HIS 75th BIRTHDAY, 25th FEBRUARY, 1969:

To Love me for what I may give you is not loving me at all. To sacrifice anything in my cause to gain something for yourself is like a blind man sacrificing his eyes for sight. I am the Divine Beloved worthy of being loved because I am love. He who loves me because of this will be blessed with unlimited sight and will see me as I am.

Those who are united in Love know no separation. Wherever I am, wherever you are, I am always with you.

My Love and Blessings to you all.

GOD AND RELIGION

The organised religions of the world often fail to express the real Vision of those who have been the Fountain-head of Inspiration for their very coming into existence. *Dogmas and beliefs, rituals and ceremonies, can never be the essence of the true spiritual life.* They are generally not only superficial and ineffective, but positively harmful and misleading. Often, they not only feed the ego of the priest-class, but also serve as an instrument for the exploitation of the credulous. When religion has become merely a matter of external rituals and ceremonies, it has become a cage for the soul. Nor does it help very far to change from one religion to another; *it is like going from one cage to another.* If religion does not help man to emancipate the soul from spiritual bondage and realise God, it has no useful purpose to serve. Then it is time that *religion should go to make room for God.*

I am, therefore, not interested in founding a new religion. The world is already divided by numberless sects, based upon dogmas and beliefs. *I have not come to give another cage for man, but to impart to the world the illimitable Truth.* The world needs awakening and not mere verbal instruction; it needs the freedom and the amplitude of Divine Life, and not the superficiality of mechanised and pompous forms; it needs Love, and not the display of power.

True religion consists of developing that attitude of mind which should ultimately result in seeing One Infinite Existence prevailing throughout the universe; when one could live in the world and yet be not of it and, at the same time, be in harmony with everyone and everything; when one could attend to all worldly duties and affairs and yet feel completely detached from all their results; when one could see the same Divinity in art and science and experience the Highest Consciousness and Indivisible Bliss in everyday life.

I see the structure of all the great and recognised religions and creeds of the world tottering. The West particularly is more

inclined towards materialistic ends which has brought in its wake wars, pestilences and financial catastrophes. It should not be understood that materialism is to be discarded and despised, I mean that materialism should not be considered an end in itself, but a means to an end.

In some parts of the West, intellectual understanding of Truth and Reality is attempted, but without the true spirit of Religion. It is all like groping in the dark. I intend bringing together all religions and cults like beads on one string and revitalize them for individual and collective needs.

The Religion I shall give touches the knowledge of the One behind the many. The Book that I shall make people read is the Book of the Heart which holds the key to the Mystery of Life. As for the ritual, I shall teach humanity to discriminate, express and live rather than utter it. I shall bring about a happy blending of the head and heart.

Societies and organisations have never succeeded in bringing Truth nearer. Realization of the Truth is solely the concern of the individual. Every being is a point from which a start could be made towards the limitless Ocean of Love, Bliss and Knowledge that is already within us.

No Spiritual Master brings religion to the world in the form which it eventually assumes. The so-called religions are an effort to commemorate the association with a great Spiritual Master and to preserve his atmosphere and influence; it is like an archaeological department trying to preserve things in an attempt to resuscitate the past. The living spirit being absent, religions or organizations gradually lose their glamour, the result is a mental revolt against the established order, something more substantial and practical is required which expresses the life of the spirit. There exists at the moment a universal dissatisfaction and an indescribable longing for something that will end the chaos and misery that is holding the world in its grip, I will satisfy this craving and lead the world to real happiness and peace by awakening the heart of man to a life of love which reflects the true spirit of religion.

As a rule, Masters help individually according to temperament and fitness of the aspirant; but this being an 'Avatatic'

period (which means the end of the previous cycle and the beginning of a new one), my spiritual help to humanity will be both individual and collective.

The period of junction of the old and new cycle usually connotes the advent of a Master who rejuvenates religious thought, infusing new life and meaning into the old order of things; besides imparting the highest state of spirituality to a select few he gives a general spiritual push to the whole world.

Such a spiritual outpouring usually takes place at the beginning or end of a cycle and only a Perfect One who is of the Christ State of Consciousness can make such a universal appeal. My work will embrace everything, it will permeate every phase of life; the general spiritual push that I shall give to the whole world will automatically adjust problems, such as politics, economics and sex, new values and significance will be attached to things which appear to baffle solution at present. The benefits that shall accrue to different nations and countries when I bring about the spiritual upheaval will be largely determined by the amount of energy each one possesses, the greater the energy, however misapplied at the moment, the greater the response. The Master merely diverts the current into the right channel.

It will also be a part of my universal work to bring together and blend the realistic West with the idealistic East; the West at the zenith of its intellectual and material attainment and the East at the height of its Spiritual Manifestation in the shape of a Perfect Master will meet without shaming or looking down upon each other.

Materialism and spirituality must go hand in hand, the balance of head and heart must be maintained (the head for discrimination, the heart for feeling), whereby it is possible to realize Infinite Consciousness in every phase of life.

The West looks at things mainly from the standpoint of reason and logic, and is sceptical about things which baffle the intellect. Intellect is the lowest form of understanding and is developed by reading, hearing, reasoning and logic. These processes create an *illusion* of real knowledge. The higher

state of understanding is permanent illumination through which one experiences and sees things as they really are. In this state, one feels at harmony with everyone and everything, and sees Divinity in all of life and is able to impart happiness to others, here, one attends to all duties and material affairs and yet feels mentally detached from them, this is true renunciation. The last and highest state of understanding is the merging of the soul into the limitless Ocean of Infinite Bliss, Knowledge and Power. One who has attained this Freedom, has achieved the supreme goal of life.

Essentially, we are all one. I am greater than none of you in the soul-sense and really speaking, none of you have to receive divinity from me, as that divinity is eternally existing equally in us all; but what I have to give is the knowledge and the experience of the oneness of us all.

The greatest mystics have realized through personal experience that God alone is real and everything is God, therefore the Highest is latent in each one of you, but in order for it to be lived and experienced in consciousness, it must be manifested. Intellectual conviction of this Truth is not enough, True Knowledge consists in Illumination which finally culminates in union with the Ultimate Reality.

So much has been said and written about the "Highest Consciousness" and God-realization that most people are bewildered as to the right process and immediate possibility of attainment. The philosophical mind wading laboriously through literature only ends by learning a few intellectual gymnastics; the Highest State of Consciousness is latent in all, the Son of God is in every man, but requires to be manifested.

The obstacles to illumination are certain mental tendencies and desires connected with egoism which are called '*sanskaras*'. The sum total of these tendencies and desires creates the illusion of a separate self at war with or isolated from other selves.

The realization of God, necessarily requires the complete surrenderance of the false individuality of this separate 'I'. All separateness and duality is only illusion: and this illusion is sustained by the *sanskaras* (impressions) of the *Ego-life* which

expresses itself through *Lust, Hate and Greed*. But through the pure life of selfless *Love and Service* and through the *Grace of a God-realized Master*, it is possible to brush away these limiting *sanskaras* and by transcending the illusory veil of separateness to know oneself to be identical with God which is the sole Reality. God-realization, which comes on the *seventh plane* of consciousness is the goal of all life; it is the final reason why the entire universe came into existence.

God-realization is sometimes mistakenly thought to be a selfish pursuit of the limited individual. There is no room for any selfishness or limited individuality in God-realization, on the contrary, *God-realization is the final aim of the limited and narrow life of the separate ego*. It not only consists in the attainment by the individual of an inviolable unity with all Life, but it also dynamically expresses this final realization of the Truth through a spontaneous and undivided life of *Love, Peace and Harmony*. The life of the God-realised individual is a pure blessing to all humanity.

I repeat, I do not intend to found any religion, cult, creed or society. There are already far too many of these organisations; rituals and ceremonies instituted by the priest-ridden churches have made the process of attainment too dry; and that accounts for the lack of interest felt all over the world towards religious things in general. India, in spite of its high state of spirituality, at the present moment is also ridden by a plethora of cults, rituals and ceremonies which maintain the form but kill the spirit. Forms and ceremonies instead of diminishing the ego, strengthen it, the stronger the ego, the more aggressive it becomes. In its anxiety to perpetuate a separate I through thinking such thoughts as "I am in the right", "I am the favoured one", "I only have the right to live", the ego becomes destructive; by further binding the soul in the illusion of a separative existence.

In the evolutionary descent through the mineral, vegetable and animal forms consciousness gradually expanded and developed till full consciousness was reached in the human form, to create this very consciousness, the universe emanated

from the Infinite Ocean of Knowledge and Bliss, God the Absolute. In the human form, however, a difficulty is confronted, the ego, the 'I', is also evolved as a result of gaining full consciousness.

The ego is composed of fulfilled and unfulfilled desires and creates the illusion of feeling finite, weak and unhappy. Henceforth, the soul can only progress through the *gradual transformation of the finite ego into the Divine Ego*, the One Infinite Self, but retaining full consciousness in the human form. When man realizes this state of Divine Consciousness, he finds himself in everyone and sees all phenomena as forms of his own Real Self. The best and also the easiest process of overcoming the ego and attaining Divine Consciousness is to develop love and render selfless service to humanity in whatever circumstances we are placed. All ethics and religious practices ultimately are meant to lead to this. The more we live for others and less for ourselves, the more the low desires are eliminated, and this, in turn, reacts upon the ego, transforming it proportionately. The ego persists to the last; not till all the six, out of seven, stages of the Spiritual Path, are traversed, is the ego completely eliminated to re-appear on the seventh plane as the Divine 'I', the state of Christ Consciousness to which Jesus referred when he said, "I and my Father are one" and which corresponds to the state of living in the Infinite and finite at one and the same time.

With the help of a Perfect Master, the process, however, is greatly simplified.

Complete surrender to the Divine Will of the Perfect One, an unflinching readiness to carry out his orders, rapidly achieve a result not possible even by rigidly practising all the ethics of the world for a thousand years. The extraordinary results achieved by a Perfect Master are due to the fact that being one with the Universal Mind, he is present in the mind of every human being and can therefore give just the particular help needed to awaken the Highest Consciousness latent in every individual.

I am one with the Infinite Source of everything, if people call me Messiah, Saviour or Redeemer, it does not affect me.

Terms and names do not matter. What really matters is the state of Infinite Consciousness that I eternally enjoy. When I speak, my original message will be delivered to the world and it will have to be accepted. I have come to help people realize their ideals in daily life; the wide-spread dissatisfaction today is due to the gulf between theory and practice and between the ideal and its realization. The spiritual and material aspects of life are widely separated instead of being closely united. There is no fundamental opposition between spirit and matter, or if you like, between life and form, the apparent opposition is due to ignorance. Hence the remedy lies in my awakening humanity to the knowledge that all life is an expression of the One Truth.

Man will then realize that this Truth is the Source of All Love and Existence and rules supreme in all departments of life.

My work and aims are intensely practical. It is not practical to over-emphasise the material at the cost of the spiritual. It is not practical to have spiritual ideals without putting them in practice. But to realize the ideal in daily life, to give a beautiful and adequate form to the living spirit, to make brotherhood a fact — not merely a theory as at present — this is being practical in the truest sense of the word. Besides giving a general spiritual push to the whole world, I shall lead all those who come to me towards Light and Truth. This, in short, is my mission in the world.

Greater understanding, truer feeling, better lives, need not necessarily have anything to do with so-called religion. Creed, ritual, dogma, the conventional ideas of heaven and hell and sin, are perversions of the truth and confuse and bewilder rather than clarify and inspire.

The world will soon realize that neither cults, creeds, dogmas, religious ceremonies, lectures and sermons on the one hand, nor on the other hand, ardent seeking for material welfare or physical pleasures, can ever bring about real happiness — *but only selfless love and universal brotherhood can.*

"I have not come to give another cage for man, but to impart to the world the illimitable Truth."



THE FREEDOM OF HUMANITY

All over the world, the spirit of man is crying for Freedom. Love for Freedom and search for Freedom are the principal characteristics of humanity; *in all races and under all climes, in all countries and at all times, the watchword for groping and struggling humanity has always been Freedom!* But there are very few persons who really understand the full implications of true and unqualified Freedom; and there are many, who, in their partial understanding of the real conditions of Freedom, strive only for the attainment of that kind of existence, which gives them a sense of *relative* Freedom. Thus, *different persons long for different kinds of Freedom according to the different things, which they have come to value.*

Freedom is sought in all the different departments of life; and *this imperative demand for Freedom usually expresses itself by fastening upon some external conditions of the kind of existence, which people wish to lead.* Thus, those, who identify their being with their country, seek national or political Freedom; those who are animated by economic purposes, seek economic Freedom; those who are inspired by religious aspirations of any kind, seek Freedom of religion; and those, who are enthusiastic about any sociological or cultural ideology, seek Freedom of movement and Freedom of expression in respect of the ideals which they cherish and which they wish to propagate. But there are few who realise that the *basic* Freedom, which alone gives the stamp of true value upon any of the these different kinds of relative Freedom, is Spiritual Freedom. *Even if all the external conditions of free life are completely fulfilled and guaranteed, the soul of man would still remain in woeful bondage if it has failed to realise spiritual Freedom.*

All the different types of Freedom, which fasten upon some external conditions, must, in their vary nature, exist within certain limits; for, the Freedom, which an individual or community or state seeks, must be consistent with *similar*

Freedom for other individuals, communities or states. *National, economic, religious or cultural Freedom expresses itself in and by means of the duality of existence: it lives on duality and is sustained by duality: therefore, it has necessarily to be relative and limited and cannot be infinite.* It exists in varying degrees; and even when it is won through persistent effort, it cannot be a permanent attainment, since the external conditions, which have been secured are not secured for ever, but are capable of deterioration in the course of time.

Only spiritual Freedom is absolute and unlimited; and when it is won through persistent effort, it is secured for ever. For, though Spiritual Freedom can and does express itself in and through the duality of existence, it is grounded in the realisation of the inviolable unity of all life and is sustained by it. One important condition of Spiritual Freedom is freedom from all wanting. It is want that fetters life through attachment to the conditions, which would fulfil that want; if there is no want, there is no dependence or limitation. The soul is enslaved through wanting. *When the soul breaks asunder the shackles of wanting, it emancipates itself from its bondage to the bodies, mind and ego.* This is the Spiritual Freedom, which brings with it the final realisation of the unity of all life and puts an end to all doubts and worries.

It is only in Spiritual Freedom that one can have *abiding happiness and unimpaired self-knowledge*; it is only in Spiritual Freedom that there arises the supreme certainty of Truth-realisation; and it is only in Spiritual Freedom that there is the final ending of sorrow and limitation; and it is only in Spiritual Freedom that one can live for all, and yet be detached in the midst of all activities. Any other lesser type of freedom is comparable to a house which is built on sand; and any other lesser type of attainment is fraught with the fear of decay. Therefore, there is no gift greater than the gift of Spiritual Freedom, and there is no task more important than the task of helping others to have Spiritual Freedom. Those who have understood the supreme importance of Spiritual Freedom have not only to strive for it for themselves, but also to share the God-given duty of helping others to win it.

Those who are inspired by the spirit of selfless service are quick to render unto humanity all possible help through the provision of the necessities of life like clothes and shelter, food and medicine, education and other amenities of civilization; and in pursuance of the Path of Duty, they are not only prepared to fight for defending the weak against cruel aggression and oppression, but also to lay down their very lives for the sake of others. All these types of service are great and good; but from the ultimate point of view, the help, which secures Spiritual Freedom of humanity surpasses them all and is paramount in importance.

The way to help others in attaining Spiritual Freedom is far different from the way of rendering other types of help. To the hungry, you can provide food; and then they have only to eat it. To the naked, you can provide clothes; and they have only to wear them; and to the homeless you can provide houses; and they have only to dwell in them. But to those, who are in the agonies of spiritual bondage, there is no ready-made provision, which can give them immediate relief. *Spiritual Freedom has to be won by oneself for oneself, through watchful and unflinching war against the lower self and the lower desires.* Those who would be the soldiers in the cause of Truth, have to help all not only by launching upon the thrilling enterprise of attaining victory over oneself, but also in every step which they take towards that attainment; there is no other way of sharing their burden.

To lead men and women to the heights of Realization, we must help them to overcome fear and greed, anger and passion. These are the result of looking upon the self as a limited, separate, physical entity, having a definite physical beginning and definite physical end, with interests apart from the rest of life, and needing preservation and protection. The self in fact is a limitless, indivisible, spiritual essence, eternal in its nature and infinite in its resources. The greatest freedom possible in life is when one discovers this Eternal Reality in the midst of infinite change. Once one has experienced this, one sees oneself in everything that lives, one recognises all of life as his life, everybody's interests as his own. The fear of death, the desire for self-preservation, the

urge to accumulate substance, the conflict of interests, the anger of thwarted desires, are gone. One is no longer bound by the habits of the past, no longer swayed by the hopes of the future. One lives in and enjoys each present moment to the full. There is no greater freedom in life than this adventure in Realization.

The eternal Truth that God alone is real, has to be clearly understood and unreservedly accepted; and it has to be unequivocally expressed through words and deeds. *In the full realisation of the Truth, man shall attain Spiritual Freedom. No sacrifice is too big for setting man free from spiritual bondage and in helping him to inherit the Truth, which alone shall bring abiding peace to all and which alone will unfailingly sustain an unassailable sense of universal fellowship, cemented by the ungrudging love of all, for all, as expressions of the same reality.*

THE SIGNIFICANCE OF WAR

The Root Causes

Military wars are the most obvious among the sources of chaos and destruction. However, *wars in themselves do not constitute the central problem for humanity, but are rather the external symptoms of something graver, which is at their root.* Wars and the suffering, which they bring, cannot be completely avoided by a mere propaganda against wars; if they are to disappear from human history, it is necessary to tackle their root-cause. Even when military wars are not being waged, individuals or groups of individuals are constantly engaged in *economic or some other subtle form of warfare*; and the military wars, with all the cruelty which they involve, arise only when these underground causes are aggravated.

The root-cause, which precipitates the chaos of war, is that most persons are in the grip of egoism and selfish considerations; and they express their *egoism and self-interest* individually as well as collectively. *This is the life of illusory values in which men are caught.* To face the Truth is to realise that life is one, in and through its manifold manifestations; and to have this understanding is to forget the limiting self in the realization of the unity of life.

With the dawn of this true understanding, the problem of wars would immediately disappear. *Wars have to be so clearly seen to be both unnecessary and unreasonable that the immediate problem would not be to stop wars but to wage them spiritually against the attitude of mind responsible for such a cruel and painful state of things.* In the light of the Truth of the unity of all, life co-operative and harmonious becomes natural and inevitable. Hence, the chief task before those who are deeply concerned with the rebuilding of humanity, is to do their utmost in dispelling the spiritual ignorance which envelops it.

Wars do not arise merely to secure material adjustment; they are often the product of uncritical identification and

association with the narrow interests that come to be included in that part of the world which is regarded as 'mine' *Material adjustment is only a part of the wider problem of establishing spiritual adjustment: but spiritual adjustment requires the elimination of the self not only from the material aspects of life but also from those spheres which affect the intellectual, emotional and cultural life of man.*

Ends and Means

When the world is at war the instinct of self-preservation enhanced by fear and uncertainty of the future becomes aggressively active in the guise of various pseudonyms and catch-words.

Exclusiveness parades as nationalism; self-interest is known as economics; fanaticism is synonymous with religion; libertinism is looked upon as social and moral freedom; and exploitation is termed politics.

This instinct of self-preservation is legitimate and natural with the lower order of life, in the scale of evolution. But when it expresses itself through man, it makes of him nothing more than a talking animal,

It is, therefore, necessary for the War Lords to search their hearts and to make sure that the ends, for which they are fighting, are a reflection of the Divine Plan which is to lead humanity to a *Spiritual Brotherhood, cemented by an inviolable sense of the Unity of all human beings, irrespective of the distinctions based on class, colour, nationality, race, religion or creed.* War-effort will be justified or stand condemned not by the results, which it produces, but by the ends, by which it is inspired.

A New Love is Needed

Love exists in all phases of human life; but is latent or is limited and poisoned by personal ambition, racial pride, narrow loyalties and rivalries, and attachment to sex, nationality, sect, caste or religion.

Even wars are often carried on by a form of love and require and call upon the exercise of co-operative functioning; but the scope of this functioning is artificially restricted by identification with a limited group or ideal; *it is a love which has not been understood properly.* If wars are to cease and there is to be the resurrection of humanity, the heart of man will have to be unlocked so that a new love is born into it — *a love which shall know no corruption and which shall be entirely free from individual or collective greed. In order that love should come to its own, it must be free from all trammels and become unlimited and then out of the chaos, there will emerge a new world of Freedom and Understanding.*

Duties in a Direct Attack

In itself, war is not an unmixed evil, since it calls forth and releases under the stress of imminent danger, much action which is regardless of the limited self and which is inspired by the impersonal spirit of welcoming sacrifice and suffering for the safety and prosperity of fellow-beings. It is better that such unselfish action be released under the stimulus of danger than that it should not be released at all: *it is better that men should forget their petty selves under the pressure of a collective calamity than that they should be permanently encased in the ignoble pursuit of personal safety and in the ruthless attempt to perpetuate separative existence and interests.* War-effort generates and fosters many qualities of spiritual importance; it is, therefore, not altogether without spiritual significance, even when it is considered in itself. And when war-effort is forced upon a nation or a people for the sake of higher values and impersonal considerations of general well-being, it becomes not only spiritually defensible but inevitable.

People ought to face the incidents of war with courage and equanimity in the faith that *no sacrifice or suffering is too much when the call of duty is clear and imperative.* In the event of a direct and aggressive attack the clear duty of all is to *resist* it, even by direct participation if there is no other alternative. But in offering such resistance they shall make

sure that they are *prompted solely by the sense of duty* and that they have no hatred or bitterness towards the aggressor who is acting under spiritual ignorance. Further, they shall not be callous to the physical and mental suffering inflicted, on the contrary, they shall *render to the wounded and desolate victims of war, every possible service,* according to their individual ability and aptitude.

The Problem of Violence and Non-Violence

Aggression must be met with resistance: and here it is unpractical to insist upon non-violence. *Pure non-violence or incorruptible love* can come spontaneously only where duality has been completely transcended in the realisation of the last and the only Truth: and *non-violence of the brave* is possible only for advanced souls, who have, through rigorous discipline, eradicated from their minds all forms of greed and hate. But so far as the masses are concerned, it is undesirable to ask them to stick to the external formula of non-violence, when it is their clear duty to resist aggression in self-defence or in the defence of other weak brothers. In the case of the unevolved masses, universal insistence upon non-violence can only lead to their being cowardly, irresponsible and inert.

True love is no game of the faint hearted and the weak; it is both of strength and understanding. The ideal of non-violence in the face of aggression, is impracticable for the masses: and it will have a tendency to be readily used as a subterfuge for servile acceptance of ignoble conditions and contemptible desertion of a clear duty. *In its enthusiasm for the highest ideal, wise leadership can in no way afford to lose all sense of the relative and the practical.* Human evolution proceeds by *gradual stages* from selfish violence to unselfish violence and then from non-violence of the brave to the pure and incorruptible non-violence of Truth as Infinite Love.

Attitude of Spiritual Aspirants

As a rule, spiritual aspirants are indifferent to purely material well-being. They are prone to be indifferent to war

as well as war-effort on the ground that most wars are actuated by purely material considerations. But it is a mistake to divorce spirituality from material considerations. Material considerations do have a spiritual aspect and importance. Even spiritual aspirants, who are wrapt up in the super-sensible realities of inner life, can ill afford to ignore war, particularly when they are directly involved in it. *Spiritual aspirants take their stand upon the reality and the eternity of the Infinite Soul: it should, therefore, be easy for them to stake everything for the sake of a duty which springs from the claims of the spirit.*

When truly understood, all conflicts and wars are seen to be a part of the Divine Game; they are, thus, a result of the Divine Will which finds expression in the world of Manifestation, through the help of *Maya* or the cosmic power which creates and sustains the illusory world of duality. The purpose served by *Maya* in the Divine Game is two-fold: (i) it can be instrumental in *entrapping* the soul in the mazes of illusion, and (ii) it can also be instrumental in *freeing* the soul from the clutches of spiritual ignorance and bondage. *Maya* should not be ignored; it must be handled with *detachment* and *understanding*. Wars are the working of *Maya*; they would be spiritually disastrous or otherwise, according to whether they are inspired by attachment or detachment for the creations of *Maya*.

From the spiritual point of view of the last and the only Truth, all souls are, in their essence, fundamentally one. War cannot create any real cleavage or division between the people who are fighting with each other. The people of warring countries seem to be different from each other merely by virtue of having different bodies and minds; but from the point of view of their souls, all differences are not only secondary but false. The spiritual unity of all souls remains inviolable in spite of all wars; and from the point of view of ultimate reality, it remains true that no soul is really at war with any other soul. *There is a war in different ideologies; and this war of ideologies extends to and involves not only the minds but also the bodies of the people; but the undivided and in-*

divisible soul remains one in its unimpeachable and integral unity.

Spiritually-advanced persons are alive to this Truth of the unity of all souls; and the role which they play in the Game of God is necessarily determined by the spiritual understanding which they have. They perform their duty in co-operation with the Divine Will; and, *being in tune with the Infinite Truth, they are, in playing their part, not only free from all thoughts of selfish gain, but also from the reactionary feelings of hate, malice and revenge.*

The soul remains untouched and unscathed by the loss and destruction of material things and possessions; and death is only a gateway to further life. Those who would play their part in the Divine Game should remain unmoved by any bereavements or losses; and they should also impart to others the spirit of cheerful resignation to the Divine Will. The un-understood sufferings of war embitter many souls; they need to be helped in the restoration of an unassailable faith in the imperishable sweetness of life. *Those who are initiated into the eternal values of inner life, shall bear the burden of dispelling unwarranted gloom and depression and brighten those who are in anguish..*

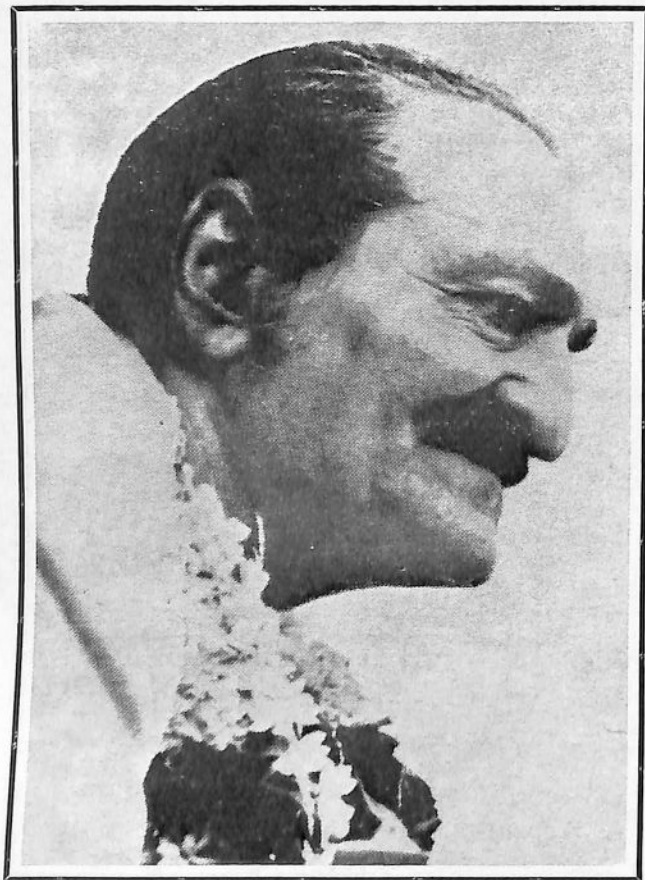
Handling Suffering through Love

In the hour of trial, let the thought of every one be not for the limited self, but for others — not for the claims of the *ego-life*, but for the claims of the *Divine Self* which is equally in all. It is a mistake to ignore human suffering as merely a part of the illusory universe; *Not by ignoring human suffering, but by handling it with Creative Love, is the Gateway opened for Life Eternal; and not through callous indifference, but through active and selfless service, is secured the attainment of that transcendental and illimitable Truth, which is at the heart of the illusory universe.*

The Value of War is Provisional Only

The last but not the least duty of those who would stand by Reason and Love, is to see War as well as War effort, in

... wars in themselves do not constitute the central problem for humanity, but are rather the external symptoms of something graver which is at their root."



the right perspective, as being only the means for the goal of Peace and Understanding. It is not possible to justify war apart from the end which is sought through it. War does not stand justified merely by the spiritual qualities which it generates and fosters; these qualities can also be developed in times of Peace. *It is time that humanity is imbued by the spontaneous spirit of Love and Service, needing no stimulus of danger for the release of impersonal and unselfish action.*

Though it seems difficult, humanity has to emerge out of war with unimpaired spiritual integrity, with hearts free from the poison of malice or revenge, with minds disburdened of the blows given or received, with souls unscathed by suffering and filled with the spirit of unconditional surrenderance to the Divine Will.

In spite of its attendant evils, war plays its part in my Mission of helping humanity to fulfil the Divine Plan on Earth and to inherit the coming Era of Truth and Love, of Peace and Universal Brotherhood, of Spiritual Understanding and Unbounded Creativity.

War is a Necessary Evil

Whatever may be the political and economic explanation of the worldly wise, the sanguine phenomenon of war, from the spiritual point of view, is a cyclic Divine visitation over which no earthly power has any control. The whole situation is simply and purely the resultant of the Divine Law of 'Cause and Effect', which is the same as conveyed by the Persian adage meaning 'It is only from us whatever is upon us' (good or bad).

However dark the clouds and whatever may be the poignancy of pain and despair, one spiritual fact, embodying cheer and hope to suffering humanity, must not be lost sight of and which I am going to convey.

There are always two aspects of Divinity, perpetually and eternally active in the affairs of the world. The destructive aspect of Divinity is expressed in Persian as 'Self-Glorification' and the constructive aspect of Divinity is called in

Persian 'Self-Beatitude'. The aspect of 'Self-Glorification' by God, when it gets palpably active, entails suffering and destruction on a colossal scale, as we see it today. The aspect of Divine 'Self-Beatitude' when it asserts itself, brings in its wake peace and plenty.

In the aspect of 'Self-Glorification', Divinity repels itself, through its own creation and in the aspect of 'Self-Beatitude', Divinity attracts or loves itself, through its own creation. The former is negative and the latter is positive and both these aspects ultimately are instruments of Divine Wisdom, to rouse humanity to their Divine Heritage, which is 'Self-Realization'.

Further, both the aspects of God referred to not only affect humanity individually and collectively, but also in intensity and force directly in proportion to each other and they assert themselves in cyclic waves. Now that the Destructive phase is about to weaken, the aspect of 'Divine Beatitude' is nearly due to come into force; and to invite humanity to avail themselves of this Blessedness to come is my Divine Mission.

Just as in the catastrophes of war, the guilty and not guilty, the combatants and non-combatants suffer intensely physically and mentally, similarly, in the 'Self-Beatitude' aspect of God that is to be manifest in the near future, not only the deserving but the non-deserving as well, have a good chance of being the recipients of Divine Grace, provided they are wide-awake to the situation, which will be a cyclic dispensation rare and unique.

Therefore war is a necessary evil; it is in God's plan, which is to awaken humanity to higher values. If humanity fails to profit by the lessons of war, it will have suffered in vain. War teaches that even the man in the street can rise to the greatest heights of sacrifice for the sake of a self-less cause; and it also teaches that all the mundane things of the world — wealth, possessions, power, fame, family and even the very tenor of life on earth — are transitory and devoid of lasting value. *The incidents of war shall, through the lessons which they bring, win over man for God, who is the Truth;* and they will initiate him into a new life, which is inspired by true and lasting values.

People make unlimited sacrifices and endure untold sufferings for the sake of their country or political ideology; they are, therefore, capable of the same sacrifices and endurance for the sake of God or the Truth. All religions have unequivocally claimed man for the life in the Truth; and it is sheer folly to fight in the name of religions. It is time that men had a fresh vision of the Truth that *all life is one, and that God is the only thing which is real and the only thing that matters. God is worth living for; and He is also worth dying for: all else is a vain and empty pursuit of illusory values.*

My blessings to all — those who have heard my message and those who have not.

VIOLENCE & NON-VIOLENCE

Spiritual life is a matter of perception and not a matter of mechanical conformity with rules, even when these rules are meant to stand for the highest values; *it implies an understanding, which goes beyond all words or formulations.* All words and formulations have a tendency to limit the Truth; therefore, those who seek to bring out the spirit underlying these formulations, have often to launch upon a searching analysis of the formulated principles, and supplement this analysis by constantly retaining touch with concrete examples taken from life. This is particularly true of those guiding principles of life, which are formulated with the help of the opposite concepts of Violence and Non-Violence.

Man has a tendency to cling to catch-words and allow his action to be determined by them almost mechanically without bringing his action in direct relation to the living perception, which these words embody. Words have their own place and use in life; but if action is to be intelligent, it is imperative that the meaning, which these words are intended to convey, should be carefully analysed. Among the words, which need this type of exploration, there are few which are as important as the words "Violence" and "Non-Violence"; they have a direct bearing upon the values, which shape not only particular actions but the entire tenor of life.

Representative Situations

The words "Violence" and "Non-Violence", are in ordinary references, applicable to such diverse situations in practical life, that no exposition of the issues involved can be complete unless it takes note of these diverse situations and uses them as a starting point. However, for the purpose of exposition, it is not necessary to exhaust numerically all the possible diversities, which would be covered by these words: it is enough to consider some of the most *representative* situations. The representative situations mentioned below, have been selected

because of their capacity to yield abundant light on the fundamental values, which centre round the concepts of Violence and Non-Violence.

The Case of a Drowning Man

Situation No. 1. Suppose a man, who does not know how to swim, has fallen in a lake and is being drowned and that nearby is a person, who is good at swimming and wants to save him. The man who is being drowned has a tendency to grasp desperately the person who comes to his help and the clasping is often so awkward that it may not only make it impossible for him to be saved but may even bring about the drowning of the one who has come to help him. One, who desires to have a drowning man, has, therefore, to render him unconscious by hitting him on the head, before he is able to help. Striking the drowning man, under such circumstances, cannot be looked upon either as Violence or Non-Violence.

The Case of a Surgical Operation

Situation No. 2. Suppose a man is suffering from some contagious disease, which can only be cured through an operation. In order to cure the person, as well as to protect others from catching the infection, a surgeon may have to remove the infected part from his body by the use of a knife. This cutting of the body by a knife is also among the things which cannot be looked upon either as Violence or Non-Violence.

The Case of an Aggressive Nation

Situation No. 3. Suppose an aggressive nation invades a weaker nation for selfish purposes and another nation, inspired solely by the noble desire of saving the weak nation, resists the aggressor by armed force. This resistance in the defence of the weak nation cannot be looked upon as either Violence or Non-Violence, but can be called Non-Violent Violence.

The Case of a Mad Dog

Situation No. 4. Suppose a mad dog has run amok and is likely to bite school-children, and the teachers in the school destroy the mad-dog in order to protect the children. This destruction of the dog does imply Violence but there is no hatred in it.

The Case of Non-Violence of the Strong

Situation No. 5. Suppose a physically strong man is insulted and spat upon by an arrogant person who is nevertheless weak, and suppose that the strong man, who has the power to crush the arrogant person, not only refrains from hurting him but calmly explains to him the gospel of love. This action implies Non-Violence, but it is the non-violence of the strong.

Need for Delicate Considerations

The *first three* situations mentioned above clearly bring out that the question whether a situation implies violence or non-violence cannot be decided except by entering into many subtle and delicate considerations (1) with regard to the diverse details pertaining to the situation and (2) with regard to the nature of the *motive*, which prompts action. And the *last two* situations show that even where it seems easily possible to say that a particular situation implies violence or non-violence, it may be characterised by the presence of certain *other factors, which substantially give it a meaning which goes beyond the ordinary meaning attached to these words.*

Comments on the Case of a Drowning Man

A detailed analysis of the case of the drowning man (situation No. 1) shows that though it involves the use of force without the prior consent of the person on whom it is exerted, it is ultimately used with the motive of saving that person. The situation includes the application of force without the consent of the man against whom it is used: and in this sense,

it may be said to be a case of violence: but the force is used *for the good of the drowning man* and not with any desire to inflict injury or harm on him; and in that sense, it may also be said that it is not a case of violence. In this *special* sense the situation can be said to involve violence and non-violence respectively; but in the *ordinary* sense of the words, it cannot be looked upon as a case either of violence or non-violence.

Comments on the Case of a Surgical Operation

The case of the operation for the cure of contagious disease (situation No. 2) is slightly different from the case of the drowning man. Here also there is application of force (amounting to the cutting of the affected part of the body) and the application of force is for the good of the person, against whom it is used, but in most cases of such operations, the patient gives *his prior consent* for the application of such force as may be necessary for the execution of the operation. Further, the operation is intended not only to protect the patient himself from further ravages of the disease, but is also intended to protect *others* from the spread of infection. The application of force here springs out of the motive of doing good both to the patient as well as to others who might come into contact with him. Since no harm or injury is intended, the application of force in this situation does not amount to violence, in the ordinary sense; and it also cannot be adequately looked upon as non-violence, since it is a clear case of cutting a part of a living body.

Comments on the Case of an Aggressive Nation

The case of fighting with an aggressive nation (situation No. 3) is also very interesting and instructive. Here the fighting involves offering resistance to the aggression of another nation, with no selfish motive or personal interest but solely with the purpose of defending the weak. This may entail much injury and destruction upon the aggressor: and the use of force is not only without the prior consent of the aggressive nation against which it is used, but it is definitely against

its deliberate and conscious will. But even in this situation, we do not have a clear case of violence, since in spite of the injury and harm involved, the application of force is not only for the good of the weaker nation, but is also, in a very important sense, for the good of the aggressive nation itself, because through the resistance encountered in its aggression, *it is gradually cured of its spiritual weakness or disease of having a tendency to invade and exploit weaker nations.* This violence is really not violent and so we call it non-violent violence.

Comparison of the Case of an Aggressive Nation

The case of fighting with an aggressive nation (situation No. 3) is in fact very similar to the case of the operation of an infected part. In the case of fighting with an aggressor, the good of the weaker nation appears to be the primary result and the good of the aggressive nation (against which force is exercised) appears to be a secondary result: and in the case of the operation, the good of the patient (against whom force is exercised) appears to be the primary result and the good of others appears to be a secondary result. But this is only a minor difference, and when the two situations are carefully analysed and compared, it is found that they both equally promote the good of the target of force as well as many others involved in the situation.

Defending the Weak is a Form of Selfless Service

Defending the weak is an important form of selfless service and it is a part of Karmayoga; and use of force, when necessary for the purpose, stands completely justified as an indispensable instrument for securing the desired objective. But any such fighting which may have to be undertaken to defend the weak must be without any selfish motives or hatred if it is to have unalloyed spiritual importance. It resembles the case of a man defending a woman who is being attacked for vile purposes thus saving the woman's honour or life, and

correcting the attacking man by punishing him and making him repent.

Comments on the Case of a Mad Dog and the Case of Non-Violence of the Strong

The case of destroying the mad dog (situation No. 4) is definitely a case of violence, but it is justified because there is no hatred in it and because it is intended to promote the greater good of the children, who might be attacked. The case of the strong man, who speaks of love instead of seeking revenge (situation No. 5) implies non-violence: but it is not a case of inaction. It neither implies passivity nor weakness, but strength and true creative action of an impersonal nature. It is non-violence of the strong.

Spiritual Understanding is above Rules and Requires Application of Love

The analysis of the above situations as well as their comparison brings out the fact that questions concerning violence or non-violence, their justification or otherwise and the ascertainment of their true value or lack of value, cannot be decided by any formal enunciation of a universal rule. They involve many delicate spiritual issues and implications; therefore right understanding of the status of violence and non-violence in the scheme of spiritual values requires true perception. Action then, should not be governed by means of any slogans, however high-sounding, based upon an incomplete and insufficient understanding of mere violence or non-violence; it should be a spontaneous outcome of Spiritual Understanding, and Love.

"All words and formulations have a tendency to limit the Truth"



SPIRITUAL WORK

As spiritual workers, you must not lose sight of the real work, which the Masters desire to get done through you. When it is clearly understood that Spiritual Wisdom is latent in all, you will no longer be anxious to provide others with ready-made answers and solutions. In many cases you will be content to *set up a new problem to clarify the nature of the problem with which they are faced*. You may have done your duty if you ask a question, which they would not themselves ask when they are placed in some practical situation; *you will have done your duty if you succeed in putting people in a searching and questioning attitude*, so that they themselves begin to understand and tackle their problems along some more fruitful and creative line. To give a deeper point of view or suggest a more fruitful line of thought and action may itself mean much more than thrusting upon them the results of your judgment. But the questions which you may help to formulate for them should neither be merely theoretical nor unnecessarily complicated; if they are simple, straight forward and fundamental, *these questions will answer themselves*, and people will find their own solutions. But you will have rendered indispensable and valuable service because, without your tactful intervention, they would not have arrived at the solution of their multifarious problems from the *Spiritual* point of view.

It may often be necessary for you to *apparently* descend to the lower level of those whom you are trying to help. Though your purpose is to raise people to the higher level of consciousness, they might fail to profit by what you say, if you do not talk in terms which they understand. What you convey to them through thought-feeling should not go over their heads; they are bound to miss it unless you adapt it to their capacity and experience.

ACTION AND INACTION

Action might add to accumulated ignorance

All action, except that which is intelligently designed to attain God-realization, creates a binding for consciousness: it is not only an expression of accumulated ignorance, but is also a further addition to that accumulated ignorance.

Ceremonies become a side-tracking on the Path

Religious forms and ceremonies as well as rituals and injunctions of different creeds and spiritual institutions have a tendency to encourage the spirit of love and worship; and as such, they are to a limited extent helpful in wearing out the ego-shell in which human consciousness is caught. But if they are unintelligently and mechanically followed, the inner spirit of love and worship gets dried up; and then *they only result in hardening the ego-shell rather than wearing it out*. Therefore, rituals and ceremonies cannot carry a man very far on the Path; and if they are unintelligently followed, they create as much binding as any other unintelligent action. When they are deprived of all inner life and meaning, they might be said to be even more dangerous than other forms of unintelligent action, because man pursues them with the belief that they are helpful for God-realization, whereas they are in fact far from being helpful. Owing to this element of self-delusion, lifeless forms and ceremonies become a *side-tracking* on the Path; and often through mere force of habit, man becomes so much attached to these external forms, that he cannot be disillusioned about their *imaginary value* except through intense suffering.

Life seeks to free itself from self-created entanglement

Inaction is, in many ways, preferable to unintelligent action, for it has at least the merit of not creating further *sanskaras* and complications. Even good and righteous action creates *sanskaras* and means more additions to the complications created by past actions and experiences. *All life is an effort to attain freedom from self-created entanglement; it is a desperate struggle to undo what has been done under ignorance, to throw away the accumulated burden of the past, to find rescue from the debris left by a series of temporary achievements and failures. Life seeks to unwind the limiting sanskaras of the past and to obtain release from the mazes of its own making, so that its further creations might spring directly from the heart of eternity, and bear the stamp of unhampered freedom and intrinsic richness of being, which knows no limitation.*

Inaction is often a necessary stage between unintelligent action and intelligent action

The action, which helps in attaining God, is truly intelligent and spiritually fruitful, because it brings release from bondage; and it is second only to that action, which springs spontaneously from the state of God-realization itself. All other forms of action (however good or bad and however effective or ineffective from the worldly point of view) contribute towards bondage, and as such are inferior to inaction. *Inaction is less helpful than intelligent action; but it is better than unintelligent action, for it amounts to the non-doing of that which would have created a binding.* The movement from unintelligent action to intelligent action (i.e. from binding *karma* to unbinding *karma*) is often through inaction, which is characteristic of *the stage where unintelligent action has stopped because of critical doubt, but intelligent action has not yet begun because there has not arisen any adequate momentum.* But this special type of inaction which plays its part in the progress on the Path *should in no way be mixed up with ordinary inaction, which springs from inertia or fear of life.*

MESSAGE TO YOUTH

It is the privilege of youth to be full of energy and hope; not being caught in any grooves their dreams about the future have the advantage of being inspired by an unfettered imagination; and in the glow of a new-born love or in the warmth of newly caught enthusiasm, they are quick to respond to the call for action and self-sacrifice. Life would be the poorer without these qualities which are predominantly present in youth; but if youth is to derive the full benefit of the qualities with which they are abundantly endowed, they must also try to acquire some other qualities, which are rare in them. *Hope should be fortified by a courage, which can accept failure with equanimity; enthusiasm should be harnessed by the wisdom which knows how to wait for the fruit of action with patience. The idealistic dreams about the future should be counter-balanced by a sense of the realities of the present; and the glow of love should allow itself to be illumined by a free and unhampered play of reason.*

It is easy for youth to be so much after *realising the ideal* that they become bitter against the present and the past; but

it is as well to cultivate the spirit of *idealising the real* and being appreciative of the heritage of the past. The world, as it is, may not seem to be after the pattern which youth adores: but they must never forget that it is always good enough to merit their most loving attention. *In their desire to improve the world, let them not by becoming bitter, surrender their right to be happy.*

Youth loves freedom and, as such, has a natural impulse to rebel against all authority and bondage. All this is well and good; but let them make a real effort to keep free from the many illusions to which youth is particularly susceptible. True self-expression does not necessarily imply irreverence for others; true criticism does not necessarily imply snobbishness or cynicism; and true freedom does not necessarily imply hostility or separateness. *Freedom without responsibility is a doubtful boon; it is worth having only where there is self-restraint and willingness to co-operate with others.* Youth is always willing to act and take risks; let them freely yield to this fearless and imperative urge of life within. But while releasing action, let them take every care that it is creative and not merely destructive: and let their watchwords always be LOVE and SERVICE.

THE MASTER AND THE GOAL

In all climes and in all places, man is constantly striving for happiness; but there are very few who have it, because there are very few who truly know the secret of happiness. Man is constantly feeling thwarted and limited; and he is ever in the clutches of unrelieved agony or suffering, because, not knowing his own true nature, *he identifies himself with the body or the desires of the limited individual mind, and thereby becomes a victim to their respective limitations and sufferings.* It is only by knowing himself to be different from and beyond all these that he can fully enter into the *Divine Heritage* of the *Abiding Happiness*, which is *inalienable from his true being as God.*

The man, who through *sanskritic* attachments identifies himself with his body or desires or the individual mind, is caught within the prison of his ignorance. *All efforts to break through his shackles only lead to his being in their firmer grip,* just in the same way as the parrot which desperately beats its wings against the bars of its cage succeeds only in injuring its own wings, without being able to make any headway towards freedom. It is like a person, who is stuck in deep mud, and who, because of his very efforts to extricate himself, finds that he is more deeply stuck in it.

The individual and unaided efforts of the aspirant are so often unsuccessful, because the very source of such efforts which is the ego, is rooted in ignorance. This is exactly the reason why a Master is absolutely necessary for spiritual emancipation. *The Master acts from the Truth, with which he is one; and not from any limited ego-consciousness; and his help is more effective than all the unaided efforts on the part of the aspirant himself.* This does not mean that the aspirant should not try for spiritual freedom and fulfilment. He must try his best for their realisation; but he must at the same time open himself out to the abundant and indispensable help that comes to him from the Master. The Master does not give to the aspirant something which is not already within the as-

pirant in a latent form; *he only unveils the real Self of the aspirant and enables him to come into his Divine heritage which is rightfully his.*

The ego-life of the limited individual sustains the *illusory duality of 'I' and 'You', 'Mine' and 'Thine'* and thus artificially breaks asunder the unity of life, by introducing the false and the vitiating principle of duality. The ego lives in and through the *false idea of separate existence; and this ignorance, which is its standing ground, becomes a starting point of a life of multitudinous and ever-increasing desires.* The life of desires is always and necessarily constrained to an *unending oscillation between the opposites of joy and suffering, gratification and disappointment, good and evil.* All the desires which spring from the ignorance of separative consciousness become a perpetual torture and limitation; they are all episodes in the life of *delusion*, where there is the inescapable tyranny of promises that are never fulfilled.

But even in the very midst of the tumultuous pains and pleasures of the ego-life, there dawns, *in the ripeness of experience, and through the Grace of the Master,* the clear perception of the utter futility of desires, which seek fulfilment through the false and the transient forms of life. *The Master's life of Love is unperturbed by desires or duality; and once the soul gets a glimpse into this life of true values, it protests against the bondage of desires and the cage of separative ego-life.* This is the beginning of the life of *spiritual longing*, accompanied by constant discrimination between the true and the false, the really important and the really unimportant. When the spiritual longing is thus awakened, it can never be entirely set at rest or evaded. It becomes an unquenchable fire that burns the very roots of limiting desires. Unabated and uncompromising, it eventually leads the aspirant to *surrender his separative existence and be merged and united with the Master's Life in the Truth, which is one and indivisible,* thus the Pilgrim arrives at the *Abode of Peace* through keen spiritual longing.

There is not a creature, but is destined for the Supreme Goal, even as there is not a river, but is on its winding way to the ocean; but, *in the human form alone, is consciousness so developed, that it is capable of reflecting and expressing the glory and perfection of its own True and Highest Self, which is at the same time, the Self of All.* Man is kept away from inheriting the *Hidden Treasure of ineffable Fulfilment and Plentitude*, by his own self-accumulated and *Sanskritic* ignorance. *Sanskritas* are the inevitable deposits left by the arduous evolutionary *Descent* into the human form and human consciousness; they are like the dust that gathers on the pilgrim as he treads his Path. In the human form, which is the highest, the Divine life is still enmeshed in these *sanskritic* deposits in the mind. Its expression is therefore, necessarily curtailed and distorted through *the diverse and distracting movements* of the *sanskritas* which keep consciousness pinned down to the enticing panorama of that which is false and phenomenal.

One by one, the multicoloured attachments to the false have to be relinquished; and one by one, the *sanskritic* faggots that feed *the deceptive fires of the separative ego*, have to be surrendered in favour of the imperative claims of *the Invincible Flame of the Truth*. Thus and thus only can man ascend to the pinnacle of Divine Attainment which is *the endless beginning of Life Eternal*. The Life in Eternity knows no bondage, decay or sorrow and it is *the everlasting and ever-renewing self-affirmation of conscious and illimitable divinity*. The clouds of *sanskritas* have to disappear completely before the sky of consciousness is illumined by *the Inextinguishable Light of God who is the real Self of All*.

The Master is absolutely necessary for anyone to arrive at self-knowledge; and the true-significance of the help given by the Master consists in the fact that he enables others to come into the full possession of their own latent possibilities.

My mission is to help you to inherit this hidden treasure of the Self; and all, who earnestly seek it, have my blessings.

I am the one so many seek and so few find. No amount of intellectual effort can fathom me. No amount of austerity can attain me. Only when one loves me and loses oneself in me am I found.



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THE SEVEN REALITIES

Existence, Love, Sacrifice, Renunciation, Knowledge, Control and Surrender

The Era of Spiritual Awakening that Avatar Meher Baba brings, gives no importance to creed, dogma, caste systems, and the performance of religious ceremonies and rites, but to the UNDERSTANDING of the following seven Realities:—

1. The only *Real Existence* is that of the One and only God, who is the Self in every (finite) self.

2. The only *Real Love* is the Love for this Infinity (God), which arouses an intense longing to see, know and become one with its Truth (God).

3. The only *Real Sacrifice* is that in which, in pursuance of this Love, all things, body, mind, position, welfare, and even life itself, are sacrificed.

4. The only *Real Renunciation* is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.

5. The only *Real Knowledge* is the Knowledge that God is the inner dweller in good people and so-called bad, in saint and so-called sinner. This Knowledge requires you to help all equally as circumstances demand, without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity, or hatred; to try to make others happy with brotherly or sisterly feeling for each one; to harm no one in thought, word, or deed, not even those who harm you.

6. The only *Real Control* is the discipline of the senses from indulgence in low desires, which alone ensures absolute purity of character.

7. The only *Real Surrender* is that in which the poise is undisturbed by any adverse circumstances and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.

**My message always has been and always will be of Divine Love.
Let the world know it.**